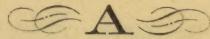


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THE TRUTH'S TESTIMONY TO ITS SERVANTS.



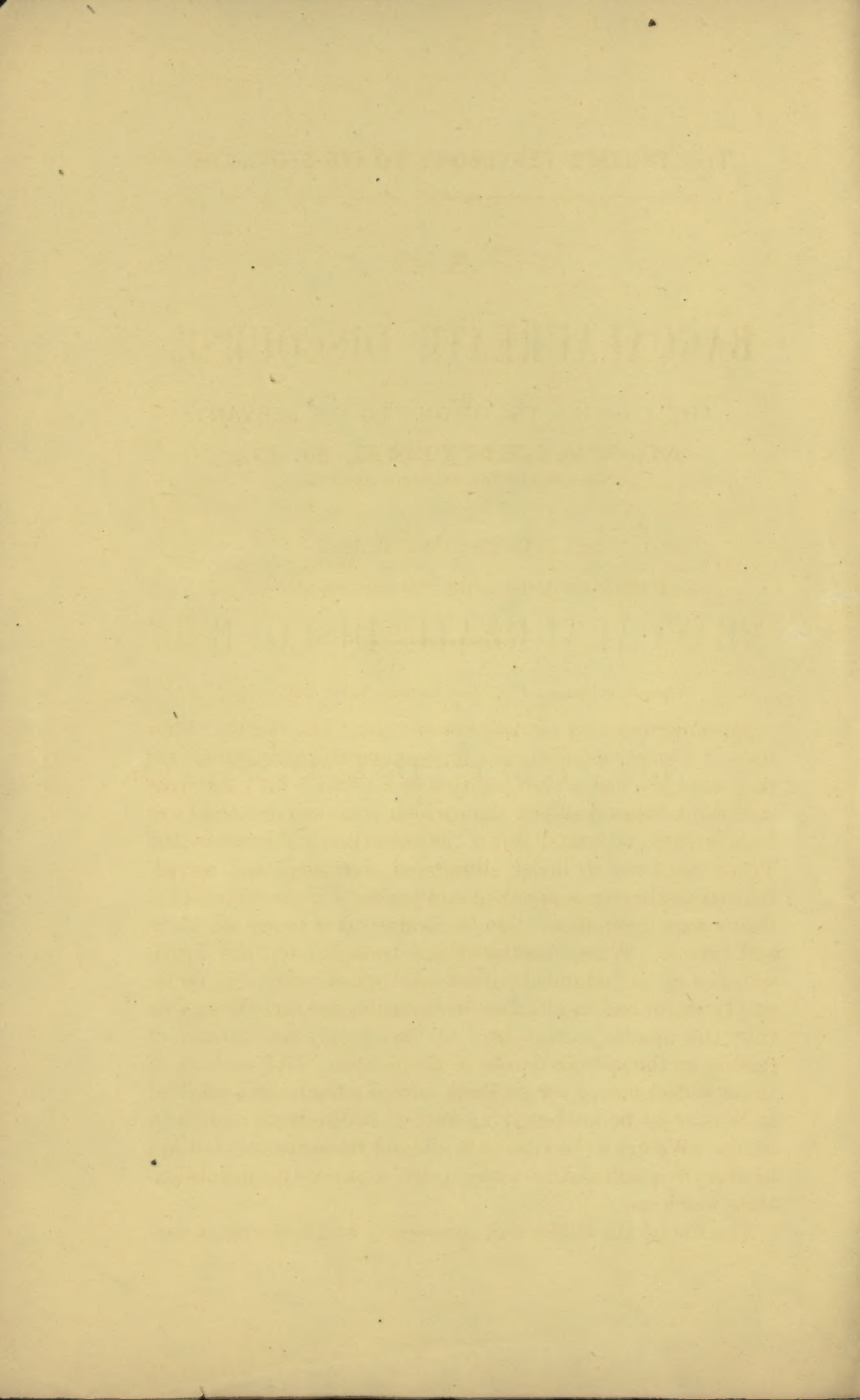
BACCALAUREATE DISCOURSE,

BY

M. VALENTINE, D. D.,
PRESIDENT OF PENNSYLVANIA COLLEGE.

DELIVERED JUNE 21, 1875.

[Reprinted from the Quar. Review of the Evan. Luth. Church]



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“Demetrius hath good report of the truth itself,” 3 John 12.

Encomium can say nothing greater than this. Of the activities of Demetrius' faithful life we have no particulars. He may not have had a high position or a broad field. But this statement forms a eulogy than which none nobler could have been written, to sound down the centuries. For when the Truth has been so loved, illustrated, defended, and served, that its testimony is approval and praise, it is the token of a man's sure coronation. He is coming to a crown of glory and honor. When disobeyed and trampled on, the Truth will rise up in judgment; if served, its testimony will be no empty word, but an effectual benediction forever. It may be that the apostle meant here to record only an instance of fidelity to the specific truths of the Gospel. But we take it in its widest sense; for all truth is God's truth, and none of it is ever to be held as lying outside of the truth as it is in Jesus. We are to be true to it all, and the servants of it all, in every relation and at every point where its divine obligations touch us.

The life of the student is, confessedly and by claim, a con-

secration to the search after truth. His very employment expresses his attitude toward it, and his interest in it. As you go forth to do your work and achieve your destiny in the midst of the great world, you come to the practical settlement of the question, upon which everything else will depend, whether your lives shall be so consecrated to the obedience and service of the truth, that in the end it may report you as faithful and give you its diadem—whether when the record of your career is finished, it may read that this one, and that, and all of you have “*good report of the truth.*” The life that is formed about truth, and has moved in its rhythmic harmonies, must become a “thing of beauty and a joy forever.”

I. The first point for our attention in this subject is, that *there is such thing as truth*, real and permanent, and open to our knowledge. Scarcely any age has heard, more frequently than ours, the question of flippant skepticism, once put in impatient unbelief by Pilate: “*What is truth?*” From the bewildering conflict of opinions which attends the progress of human thought, many have been ready to doubt whether there is such a thing as truth, cognizable by us. They are inclined to look on all things as unsubstantial and illusory appearances, the movement and drifting of misleading phantasmagoria, forming a world in the midst of which we live as in the midst of an entertaining, but perhaps spurious show. But despite the doubts of self-confused speculation, and the bewildering perplexities in which men lose confidence in all foundations of life and duty, we *are* placed in the midst of a universe of real, and mostly abiding, truth touching us in vital relations and forces at every point and every moment.

1. In the broadest and most comprehensive sense, the truth may be defined to be *all that has been, that is, and that shall be*—the sum of all realities, whether in the domain of physical, mental, or spiritual being. There are realities within us, around us, above us, binding us up in the midst of a definite constitution of things, stretching up to us out of the past, and moving on with us into the future toward the goal

which God has set for it. There is a real physical world, a grand universe of material being, with its forces, laws, and ends, in which the myriad myriad things of nature, though changeful as the figures of kaleidoscopic diversity, arise from orderly processes. There is a higher realm of intellect, in which mind exists and fulfills its designs, under laws peculiar to itself. There is a sublime sphere of moral reality, in which laws of obligation and duty bind up every human being—the sphere in which character is formed, and its fruits ripen in consequences of blessedness or woe forever. Above all these realms of reality, is God, the Reality of all realities, whose power has made all, and whose care, in accordance with the counsels of His love, is moving everything onward toward its consummation. All this universe of being, with its material, its forces, its laws, its ends and adaptations, its relations and meaning, its origin and destiny, in the midst of which we have our place and work—all this is “the truth,” in the most comprehensive sense.

2. Truth, in a narrower sense, is *all that is known* of reality, whether discovered by reason from nature, or revealed in the word of God. This is truth according to the etymology of the Greek term, *ἀληθεία*—that which is “not hidden,” “not concealed,” known. It is the sum of apprehended reality in nature and thought. The realm of truth, in this sense, is forever enlarging, as revealed facts and doctrines are more fully grasped, as science is extending its boundaries and imagination and thought come more fully into the right ideals of moral virtue and spiritual life. Truth, in the absolute sense, goes far beyond our present knowledge—transcends all finite knowledge. We can never know all of reality in the universe, in its realms of matter, spirit, force, laws, relations, origins, ends, adaptations, influences, means, modes, and destinies, and God over all. It is an infinite quantity. There are more things in heaven and earth than are dreamed of in our philosophy. We could not bear a disclosure of all. It would crush our feeble powers. Especially in the sphere of duty, of spiritual realities and relations, a full revelation

to us of all its facts, laws, responsibilities, perils, and the bearing and consequences of actions, sweeping through eternity, would be more than we could endure. Something like this would seem to be involved in the symbol of the veiled image of Isis, with the tradition that any one who should lift the veil should die. To the sinful and guilty, the full vision from the lifting of the veil from all moral truth, would be a destroying condemnation. A measure of this is expressed in St. Paul's statement of his own experience, when he described the opening of his eyes to his sinfulness: "The law came, and I died." The life he was leading, and the hopes he was cherishing could not bear the condemning revelation. And yet the truth is life to men. They must die to live. The truth kills to make alive. This work it accomplishes in passing from unknown into known truth. The great realities of being—facts, relations and duties—come to be understood, and this correct knowledge is "the truth." This enlargement of its amount is going on continually. Every age increases it, and its treasures are grand. As the stars come trooping into view, thousands on thousand more, as stronger telescopic power is brought to bear on the sky and sweep its wondrous fields, so truths are coming out, in grander fullness, upon human vision, as study and investigation go on.

It is thus apparent that the truth may be scientific, philosophic, theological, historical, or literary. It covers all departments of knowledge. Its apprehension belongs to all the faculties of the mind—of consciousness, perception, memory and the imagination, the logical understanding, and intuition. It is not to be overlooked, that the imagination, though sometimes charged with the injury of taking men only into realms of unreality and beautiful illusion, is a faculty for the apprehension of real truth, and giving us truth in its highest and most serviceable forms. In the departments of morals and religion, it furnishes the loftiest ideals of true virtue, excellence, goodness, love and duty—the grand conceptions that come nearer to the glorious realities than anything in the lower plane of actual life. The poet, of near

kin to the prophet, often becomes a revealer to common men, of the highest realities of beauty, grace and goodness. So full of truth, great, rich, and enduring truth, does the imagination show itself to be, so strangely superior in picturing the beautiful, the true, and the good, that it has been well maintained, that the man does not make poetry, but poetry makes the man; that the glorious truths of things, filling the universe, so enter into, take possession of, and form the poet's mind, that, like a reed for the breath of air, it becomes a fit instrument for the utterance of truth. The poet does not fabricate for himself the beautiful, the sublime, the right, and the good. These realities flow, in formative power, into his thought. So he does not draw a false inspiration from himself, but he becomes a poet from "the everlasting poetry of Him who has sown the sky with stars, and the earth with flowers, and who is Himself the substance of the true, the beautiful, and the good."

3. It is to be particularly observed that this whole world of truth finds its *right adjustment and unity in Christianity*. As to simple *amount*, Christianity has added immeasurably to the sum of the world's truth—opening new fields to view, clearing away the mists and darkness, and furnishing the richest treasures, without which we would be poor indeed. God is Himself the infinite personal Truth, whose thought is the prototype, and whose will is the cause of all things. So all nature, in every form, and structure and movement, reveals a thought of God, something of that infinite Truth. But in His word we have a disclosure of truth belonging to the highest, mightiest realm of reality, under which all the truths of nature are subordinated and fall into harmony. The truths of Christianity, centering in Christ as light in the sun, not only add a grand amount to our truth, but shed the true light on all other reality, adjust and unify all truth. It is admitted, in all sound philosophy, that mind is higher than matter, that the material exists for the mental and moral. Inorganic and lower nature forms the footstool for intelligent and moral beings, for whose character and welfare, glory and blessedness, dull material things are tributary and

subservient. Positivism may fling its taunts at this as much as it pleases, it cannot destroy the great fact, or dislodge it from the reason of the race. The end is greater than the means, and determines the reality, character, and movement of the means. The meaning and explanation of this world's history, are found only in the designs of God for man's character and happiness. And redemption is the explanation of these designs. So, the cross of Christ is the centre of this world's history. All things before it looked toward it—all things since have moved from it, drawing their powers from it, and going on to the goal or consummated design of which that cross was the revelation. The government of the earth, from the throne above, is in the interest of Christianity. Redemption, therefore, is the central thing that determines all; and the myriad things of material existence and of history are keeping step in the march of God's grand redeeming purposes. God's purposes are eternal. They have come out of a past eternity, and have thrown their lines of impress into the physical as well as moral structure of the world, forming it for man, with adaptations to his use while accomplishing his mission, and to come with him, at last, into complete redemption, as a new heavens and new earth. The coal and lime formations, for instance, laid up deep beneath the rocks, show how remote geologic ages and processes were looking to the coming of man, and the mission assigned him on earth, which mission is shaped by the cross of Christ. All truths have their point of agreement in this grand design of God for our world. To be fully understood all truths must be seen in their relation to Christ. All the sciences are to be held as moving in the train which He is leading, and in the midst of which He is saying: "Behold, I make all things new." This physical earth is to be held as plastic to the course of redemption, till it shall stream again through the fires.

Christian theology may be regarded as the all-inclusive term for all truth in all departments, holding within is meaning all the highest aspects of both speculative and practical science. Astronomy, geology, botany, physiology, agricul-

ture, and chemistry, may be rightly viewed as sections of theology. The end or design of the world is theological truth—its beginning or authorship is theological truth. And though there are intermediate points of structure, relation, process and movement, they are sections of the one great whole, occupying a subordinate and provisional position. A recognition of this inclusiveness and unity will put an end to the needless hostility between what is technically called science on the one hand and theology on the other. No reality will be seen in its right or full face, twisted or looked at out of its actual relation to Christ, in whom the meaning of this world centres and to which meaning it corresponds. No truth stands in right illumination unless seen in the light that falls from the cross. All things stand together in Jesus, by whom they “consist.” “As the truth is in Jesus” is a word of sublime comprehensiveness. Unless the truth “as it is in Jesus,” can report well of a man, no truth can. He has done all other a wrong, dragged it out of place, disallowed its right light to fall on it.

II. Here we come to a second point of the subject:—*what conditions a commendatory report of the truth*, or how duty to it is met.

Unquestionably, in general, this requires of you and me, and all, that we put ourselves in right relation to it; that is, to all the realities of our being, natural, moral, and spiritual, of which we are made acquainted or can learn. The general duty includes a number of particular things:—

1. *To love and seek the truth.* It is a point of unspeakable import, whether or not we love the truth and strive after it. Our attitude toward it expresses much of the character of our very souls. Archbishop Whately says, with great force: “It makes all the difference in the world, whether we put truth in the first place or in the second.” There are many who subordinate it to other things, hardly allowing it even a secondary rank in their aims. Some persons are of too apathetic nature to be stirred by any strong affection. Others are too sordid for any love so pure and noble. They are content to know but little, and become nothing. In every

age seekers after the truth, filled with burning love for it, have stood out from the stolid and sordid masses, as of nobler nature and diviner affinities. The progress of the race has been due to them. These are days when young men, especially educated young men, cannot, without treachery to duty, lose aspiration after the truth of things, or sink down into indifference as to progress in knowledge. The world is all astir with the search after truth; and the torches of the seekers are flashing in flame and smoke through every obscure angle, cave, and corner of nature. Science is leading earnest hosts, uncovering the realities of matter and mind, and calling men on to more thorough, and up to higher, acquaintance with the works and ways of God. All accessible realms are entered; and from burning suns and radiant constellations down to geologic granites, water-dripping caves and ocean bottoms, each nook and crevice, sunbeam and crystal, each fruit and flower and leaf and bud and cell and atom, is questioned and cross-questioned for its truth, for its revelation of the realities of being and life, its disclosure of the thought and working of the Creator. This search is something grand, wherever led by a love of truth. Every intelligent Christian rejoices to behold it, and if possible, to share in it. There should be no jealousy or fear of true science. Though some few scientists may stand so far away from God and His Christ, perhaps so averse to the central spiritual truth of the world, as to see and put every thing they explain in false light and bearing, yet real science can never prove injurious to spiritual truth. It will go on, as it has done, to interpret the divine thought and plan, so that both nature and revelation will be open in clearer light and be read in sublimer meaning. Devotion to science may blend with the intensest devotion to the Saviour; for all truth is His, and the point of union is too profound ever to be disturbed. This point of union is this, that those works with which science deals, and into which she bends her steady gaze, were all made by Him who laid down His life for us on Calvary. Creator and Saviour are one; nature and the Bible are two revelations of Him; and so He is King not

only over spiritual truth and redeemed souls, but over all the subordinate realms of this world of physical structure, life, brightness and beauty. "All things were made by Him, and for Him"—for His use in the saving work of His kingdom; and we should love to study the truth of his works in the interest and service of that same kingdom. The time has gone by when contempt or neglect of nature could be thought a duty or a mark of piety.

A loving and ceaseless study of the teachings of *Revelation* must, therefore, go along with the search after the truths of nature. Here your love of truth will be tested; for to much of this divine doctrine the human heart is averse. Men are disinclined to this light, because it reproves the evil to which they cling, and brings them face to face with realities, responsibilities and duties which they do not care to meet. Yet as these truths are so central and comprehensive—belonging to the highest realm of reality, sweeping eternal cycles, and at the same time lying closest of all about personal character and welfare—they are those that need to be sought with most eager interest. The word of God has been given to supply a knowledge of realities, relations, duties and consequences, far beyond the possibility of human discovery. Science has no lines to reach them—no organs to apprehend them. They are set forth to our faith. They are real, and bind the moral universe together, clasping all its movements, as gravitation does solar systems and grains of sand, in mighty embrace. There can be no excuse, now, for ignorance of them. Some of them, it is true, may not lie on the surface. They may, like some geological truths, come into view only by deep digging and intensest gaze; or, like some astronomical truth, only when the natural vision is aided by a clearing and near-bringing help. The filling of the soul with the vision of these great spiritual realities, can occur only under the impulsion of *love* for the truth, even as the learning of scientific truth demands an enthusiastic interest. If you remain ignorant of these things through indifference, surely the truth must witness against you. Its report can not be to your praise. And the report will not

sound out through air or sky, but will write itself on your very character, be made legible in your very being, left poor, and dark, and feeble by lack of the light and power of fellowship with spiritual verities. You must be faithful students of the Bible.

Love for the truth must therefore be *comprehensive*, in order to be true or successful. It is not enough, to love moral truth, and be averse to the truths of conscience—not enough to love scientific truth and dislike the truths of Christianity. Here is the test at which many fail; and their asserted love of truth is shown to be such an antipathy to it that only a small section of it is endured. They do not, indeed, resist the whole circle of knowledge, but limit their interest and fellowship to only a little part which does not cross their devotion to self. No man can be successful in seeking truth who is indisposed to see it in its harmonies and wholeness, or who shuts off from the segment at which he looks the explaining light that comes from other quarters. No man can see natural, physical truth aright, who refuses to view it in the light of moral and spiritual adaptations and bearings. No one can see scientific truth, except in distortions or half-phases, who wrenches it from the system of Christianity as the all-shaping system of the earth's existence and structure. No man can be the true scientist, except the true Christian. All others see the frame of nature apart from its spirit, the skeleton without the soul—machinery without its end. They look at nature, only as when its true sun is withdrawn. A man like J. S. Mill, taught to hate Christianity from his childhood, is in no condition to be looked on a lover of the truth, or to become either a true scientist, or philosopher. A Tyndall or a Huxley, who has no sympathy with the grand realities of being outside of the range of material structure, must look on structures without seeing their deepest meanings. Though a worker yourself in a limited department, a narrow specialty, you must be open to all truth and a lover of it, and hold your own specialty, whether of science or religion, in harmony with the unity of the whole.

2. *Obedience* to the truth is required. It will witness against

him who refuses to *conform* to it. Your right attitude toward the realities that surround and touch your being, is not attained in simply knowing them. The laws of your physical, mental and moral being must be obeyed. If you trample on them, after knowing them, they will cry out a condemnation more burning than if the truth had never dawned on your vision. How many keep their conformity to truth, in every department of reality and thought, far below their knowledge of it. How few persons there are who do not know better than they act. There are many examples of brilliant knowing, along with wretched living. The demand of the truth is often resisted, set at naught, and sometimes, as in the person of Him who was Truth's own self, spit upon. You will get no good testimony from it, if disobedient to it.

3. Further—life must be devoted to the *service* of truth. No man can be true to it, who does not give his *efforts* and *work* for its success and victory. It is not enough to obey it for one's self,—to appropriate it selfishly to one's own life. Truth is a treasure that is to be enlarged by the contributions of its millions of seekers, and made efficient and regulative throughout the earth for the welfare and blessing of all. Every man who brings unknown reality into the realm of known truth, or puts truth into living relation with even a single human soul, is a benefactor. He is serving the ends of truth—and the God of truth. He is a helper in its great mission. It writes a letter of commendation for him, and God puts His signature to it.

4. Still further, it demands that you *defend the truth*. Love for it, obedience to it, and the service of it, must make defenders of it. Truth is forever, through this world's ages, assailed by error and resisted by unrighteousness. It must make its progress and gain its victories, in constant battle with opposing powers. The warfare upon it knows no truces; the fight against it knows no stopping, at nightfall, to wait for morning. If its triumphs demand the service of its friends, it must have also their defence in the strife. The

defence is *part* of the service. There is often an outcry against the work of polemics—often a very senseless outcry, and one whose meaning is simply a plea for treachery to the truth. Its positions have often to be defended, and many of the truths of both science and religion are, at this very time, like assailed forts on which a hundred guns are opened, or around which the seige is pressed, and sappers and miners covertly work. You must neither forsake your place, nor surrender the truth on plea of peace. Truth is the instrument of righteousness, and works toward peace only by the overthrow of error and sin. This is what Jesus refers to, when He declares, "I came not to send peace, but a *sword*." And I know of nothing more holy than is the duty sometimes to smite crushing blows on the falsehoods, error, and disorder that oppose the claims of truth. The swords that have to cleave the way to the establishment of some new truth in science, the polemics that have to maintain some old truths in place, against some new pretence of enemies, the strife that vindicates moral and spiritual realities, against the materialism and unbelief that obscure or deny them—these are some of the grandest things in human life. We are not, indeed, to lose sight of love and charity in our zeal for the truth, but to vindicate the truth in the temper of kindness. We are not to fail in fidelity, even though peril, suffering, or death threaten. We are not to compromise even as did Galileo, who is often strangely referred to as presenting an instance of moral grandeur on the occasion of his trial before the inquisition for asserting the motion of the earth—consenting to recant the truth of its motion, while his soul protested in the deep undertone: "It does move." He bent to the storm, and yet as he was bending, he confessed that he was recanting against the truth. Such compromise, even for the sake of life, is far below the Christian standard of fidelity to truth. It is not the fidelity of apostles, and confessors and martyrs. You could not imagine St. Paul doing that. The Pope and Empire could force no such word of retraction from Luther. However much you may love the truth, or obey and serve it, it must qualify its report

of you, if, from love of ease, or cowardice, you fail to defend it, in your place and measure, when it is pressed by foes.

III. This fidelity to it, by which, in the end, it will report well of you, is *rich in blessings*. It is needful to make you what you should be, and bring you to the lofty benedictions to which you are called. This appears in a number of particulars:

1. It is the only way of *right formation of character*. Right character can be moulded only in and by the truth. The mind was made for it, and it for the mind; and no soul can grow healthy, strong, and good without it. Moral and spiritual truths are simply the realities of moral life; and to be out of harmony with them must mis-shape character in wrong and sin. Truth reduced to practice and turned into life, becomes righteousness. Loved, obeyed, and served, it must adjust your life in unity with itself and in harmony with the whole constitution of God's universe. It will build your character on eternal rock, with all the elements of its constitution as sound and firm as are the unchangeable moral laws of the divine government. Error reduced to practice throws the life out of agreement with the realities of being, and shapes the character in transgression and sin. Disregarding the realities and laws of the material world, or of your bodily organism, the disharmony smites you with penalty and punishes you with injury. Disregard of the truth of things in the spiritual or moral world, works its injury with equally sharp and incisive penalties. The penalties record themselves in the character, thus moulded in conflict with righteousness. It is when your life stands in Christ, the personal truth, and its mental and moral activities are directed by love and obedience to all truth as it centres and is vivified in Him, that your character is formed into the rhythm and beauty of your true being. There is blessed power in communion with the divine designs and ways. In lovingly 'thinking God's thoughts after Him,' as these thoughts are read on the pages of both nature and revelation, you will take into your life some of the order, purity and elevation of His mind and will.

Sincerity in untruth, in false relation to the realities about

you, is not enough. Sincerity or ignorance will not save from death the man who drinks poison, or the mariner from wreck who runs his vessel against the rock. Few things are more senseless than the depreciation, in these days often heard, of doctrine, of dogmas, of truth, accurate views of moral and spiritual realities. The cry of errorists, and superficial thinkers, is, 'Give us life—we do not want the dead dogmas.' But so far as doctrines are truth correctly apprehended, they are the essential necessities of right living and character. They are the realities and laws to and by which character must be adjusted. And more—as doctrine is all summed up in Christ who is at once the Truth and the Life, there is no force for right character apart from it, and to expect it, is as if we were to look for fruit without the tree, or green fields and glowing flowers without the light and heat of the sun, or bodily health and beauty, not from food, but poison. It has always been those who have loved and served the truth, those whose lives have been truly adjusted to all the great realities to which they are related in their moral being, that have exhibited the purest, loftiest and best character that has shone among men and been marked as the real handiwork of God. Never be indifferent whether you have gotten the truth, and *it*, or its opposite, is shaping your life and putting in its coloring.

2. Further—to make your life a consecration to the service of truth, so thoroughly that in the end it may report well of you, *is the way of certain and greatest usefulness*. There is high glory in living a useful life. Every young man, of proper aspiration, feels the throbbings of a desire to do good and prove a blessing in the earth. To live on the low plane of sordid aims, for money, pleasure, or honor, cannot fill out any worthy ideal of life. But truth is the instrument of blessing for the earth. To bring more truth into revelation and into victory among men, truth of any and every sort, is the thing the world needs for its regeneration and blessedness. Men are to know the truth, and the truth is to make them free, and save them. The kingdom of heaven is established in the establishment of the reign of truth. In this

way you are to come into worthy usefulness. No life lived in the love and service of truth can be fruitless. But by failure here, many a life has proved a fountain of evil rather than of good. The brilliant genius of Byron, unvitalized by love of the truth, and unregenerated by it, proved a power of blight, not of blessing. The talents of a truth-hating Shelley, had no power to do men good. Voltaire had princely intellect and learning, but he opened few streams of influence along which virtue was not withered and sin did not grow ranker. The men who have consecrated their lives, not to plans of ambition, or amassing wealth, or carnal pleasures, or simply intellectual enjoyments, but to the progress and defence of truth, have been the men who have opened or strengthened the fountains of good for the quickening, elevation, and beautifying of human life. Humble workers in this direction are above princes and all the mighty in any other. The man who clears the darkness from a single new life-truth, and gains for any great moral truth an ascendancy in a single human soul, has achieved a usefulness which places him above the Alexanders and the Napoleons of the race. The wreath of the humblest martyr in the cause of truth, is far more than that of the proudest conqueror in this world's ambitions.

There is no way to command genuine *power* among men, but this. Many a young man in picturing to himself the good he is going to do, is relying on other things—perhaps on his logic, or persuasive eloquence, or his prudent expedients and wise plans. This age is peculiarly given to machinery, adroit measures, and sensational devices; and the young are apt to fall into the idea that they will have great success by these means. But you will find cunning logic and mellifluous eloquence impotent to reform and rule men; and sin and sinners will laugh to scorn your rattling machinery constructed to carry moral power. You have seen the most brilliant talents made useless, by resting itself on, or resorting to tricks of intellectual craft. Nothing but the truth will answer. It is chosen by the Holy Ghost, as the means to reform, renew, and save men, and bless the earth. It is only

when men give up self-power and self-devised expedients, and depend upon the truth, as vitalized by the Spirit of God, that virtue goes forth from them for good. What was the secret of Luther's power, when, with a soul too earnest to think of adjusting his efforts

"to the Dorian mood
Of flutes and soft recorders,"

he uttered the words which "shook the nations from Rome to the Orkneys," and accomplished a work which has given his life a usefulness more honorable than the brightest crown of Europe? It was that he relied upon the truth and left his work to the God of truth. In *your* sphere and measure, this is to be the way of your power to do good; and you may be assured that there will be no report of a useful life by you, unless the *truth* can report well of you.

3. One thing more. Only by such love and work for the truth will you come into the true happiness of life, and its right destiny. In the holy character so formed within you, or rather, which the grace of God will thus form, you attain, not a mere adjunct of your nature, but what will constitute your highest, enduring self. With its life in Christ the eternal truth, and shaped in love and obedience to the great laws of spiritual being, its harmonies within, and harmonies with the divine constitution of things without, will be the music of the soul's own joy and peace. There is an open fellowship between the holy soul and God; and the light of approval that comes down by way of the stars, is an overpayment for the work done and the service rendered. The character thus moulded in the symmetries of truth, while blessed here, is prepared for the joys of the future. The possibilities of high destiny are made sure. Look at it. No matter what station of duty in *this life* is before the young man in college-training, he becomes fittest for it by most completely and symmetrically unfolding all his faculties and powers, making the most of himself on every side of his nature, in his powers of thought, memory, imagination, and heart, all in the unity of his true nature. He becomes a rightly developed man, with

his capacities all brought out into facile power; and in whatever direction he is called to act, he is prepared for it. So, in the preparation which love and service to the truth gives in this life for the next. If the soul here is formed by the moulding of carnal pleasures, of earthly ambitions, or any false aims, not sustained by the realities of its true being, when the veil drops at the close of this life, it is unprepared for its destiny. It was not shaped to the realities of the new condition. But the life that is formed and moulded by eternal truth will, when the veil is lifted, be ready for the new conditions of spiritual being, whatever they may be. This will prepare a person for all possible changes. The harmonies of his being are already with God and with the everlasting laws of the moral universe; and he is at home everywhere. When at death, he catches the sound that invites him higher, he will be ready to grasp and enjoy the grander good before him; and as the ultimate fruition of this service of the truth, he will ascend to gather the harvests of heaven and pluck the rich clusters of the vine of God.

And now, young gentlemen, as you pass out from the institution into the world where your work is to be done and proved, we wish to give you this final counsel—whatever you do, consecrate yourselves to the love and service of the truth; first of all to Christ the heart of all truth, and then to all that stands together in Him, whether of nature or of grace. We feel—and speak it in the name of all your teachers—a deep and abiding interest in your welfare and success. We wish for you the *character* moulded, purified and made strong by the truth and a life in its service. We wish for you the usefulness, the happiness and glorious destiny thus attainable. And we would regret, more than our poor speech can express, if as to the disposition and life of any of you, the truth could not in the end declare a good report.

This call to fidelity applies to you all, no matter what profession or business you enter. It does not determine your profession, but your work in it. The cause of righteousness, the welfare of society, and the prosperity of the Church, are calling for men of intense consecration to the truth, in

every department of human activity—men who will put it in no second place, but the first. We want men in every department of non-professional life, in trade, mechanic art, in agriculture, whose souls are so devoted to it, that they will speak and work for it and give their treasures of influence and money to the promotion of its victories. We want teachers, who will not sacrifice it to every passing tendency of unsettled thought, and to the vanity that craves the distinction of running something new. We want physicians whose affection for the truth is so wide, that they will have active hands for its service outside of the narrow range of professional restrictions. We want lawyers whose love of truth overleaps the technic walls of statute enactments. We want scientists, ardent and devoted to the truths of material nature, but broad enough to recognize the truths of mighty import that rule the world of mind and morals, and who will not refuse to believe in God, in spirit, and moral laws, because they cannot find them in the retort or crucible. We want ministers broad enough to love and rejoice in the truths of science, and combine them all in the unity of the truth as it is in Jesus. You must indeed each have your specialty. You cannot be universal scholars, or cultivate the whole field, but you must not form your soul's life only in the truths of your little section, or wrong the integrity of truth by denying there is any thing outside of the small patch on which you are laboring.

Your recompense will be sure. You will be gathering it all the time, as it flows into your very life, in happiness and spiritual excellence, making the soul

“Like some fair spirit from the realms of rest
With all her native heaven within her breast.”

Your life will be on the strong and winning side. Out of all the struggles which agitate the world, the truth will come triumphant. “The eternal years of God are hers.” And when the final victory comes, the crown will be on your brows.

